

# THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, AUG. 9, 1906.

NEW SERIES VOL. VIII. NO. 32.

## GREAT THINGS AHEAD.

Surely every Baptist in Mississippi ought now to see that we have the opportunity of making our Baptist College equal in every way to any other institution on Mississippi soil. If we will raise \$75,000 by January first on the plan given below, the General Education Board will give us \$25,000 and Carnegie will give us \$20,000. The above together with the Jennings gift of \$20,000 will make \$140,000. Carnegie's \$20,000 will go to Endowment. The other \$120,000 will be put into buildings and apparatus. We are pushing the movement steadily, and by hard work we will succeed. Every Baptist in Mississippi ought to help, and help liberally. Fill out the subscription blank below, and mail the same to me at Clinton.

Yours for success,

W. T. LOWREY.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so:

Cash by Nov. 1, 1906 .....	\$ —
Cash by Nov. 1, 1907 .....	\$ —
Cash by Nov. 1, 1908 .....	\$ —
Cash by Nov. 1, 1909 .....	\$ —
Cash by Nov. 1, 1910 .....	\$ —
Name .....	
County .....	
Post Office .....	
Church .....	

The citizens of Murfreesboro, Tenn., have secured the property of the old Union University and with the help of the Baptists in the State will build in that town a \$50,000 college for young ladies.

Cumberland Presbyterians of West Tennessee who do not like the union of their church with regular Presbyterians met at Trenton July 26 and organized a "voluntary association" to be known as "Council of Loyalists." Somewhat like Baptists in this respect. New Testament church independence is spreading among the denominations.

After all charity is a good translation of love. Not in the sense of the distribution of one's goods to the needy; but in its etymological sense—*caritas*, dearness, preciousness, estimation of value, appreciation. Add to appreciation the desire to promote the welfare of the person loved and the definition is better. God so loved that he desired to bless.

As an evidence of the growth of "Feminism" in Japan, and of the development of the "sentiment of responsibility and individuality," it is emphasized by the press that not long since a number of Tokyo girls refused to marry unless they were first per-

mitted to meet and know their future husbands, and that in another city about 900 cotton-mill girls boldly marched out of the mills and demanded "shorter hours and higher wages."

The following beautiful prayer hangs in the operating roof of a Chinese Mission Hospital: "All powerful Lord of Heaven! This thy child who is before thee is sick. We thy servants ask thee for skillful hands and for wisdom to relieve his pain and cure his body in order that some day he may understand the love and mercy of his heavenly Father and return thanks to thee and come to serve thee. We ask it all in the name of Jesus Christ the Savior. Amen!" —Argus.

A preacher said: "The church of Christ exists for men." It would be more in accord with New Testament teaching to say: "The churches of Christ exist for God on behalf of men." In the first instance it might be inferred that a church might be constituted or changed by men so as to be best suited in their estimation to accomplish its mission. In the second statement, it is emphasized that the instrument is divinely given and perfectly suited to its purpose.

Mr. Carnegie has added \$5,000,000 to the original \$10,000,000 set aside by him to provide a pension-fund for teachers in unsectarian universities and colleges, in order that widows of teachers who die in the service may be beneficiaries of the fund. It is carefully provided, however, that widows must have been married to teachers sufficiently long to put it beyond all question that the marriage was not entered into in order to secure the pension.

Official statistics for 1905 show that there are now in Germany proper 187 Baptist churches, 699 stations, 255 preachers, 177 church buildings, and 35,263 members, 2,577 of whom came in by baptism, or one to about every 16 members. These churches have 462 Sunday schools with 22,224 scholars and 2,173 teachers. Their offerings to all objects during the year amounted to \$195,000, or about \$5.50 per member. There are 34 young preachers studying in the seminary at Hamburg.

Jeannette Parker says in the Outlook that in order to avoid the depression upon their children that which came to them in their childhood through the nightly reminder that they might die in their sleep, many mothers have substituted the following version of "Now I lay me" for the old one:

Now I lay me down to sleep,  
I pray, thee, Lord, my soul to keep;  
When in the morning light I wake,  
Help me the path of love to take,  
And keep me, for Thy dear Name's sake.

It is a matter of great interest throughout Christendom that the Ministry of Spain has in contemplation with the approval of the young King a radical scheme of reforms

which will include religious equality. The young monarch is said to be liberal and progressive, but any such movement will be opposed by a powerful party in the State and in the Roman Catholic church, yet the ultimate outcome is certain. Men cry out for freedom in all the relations and duties of life, and that cry will be heard sooner or later in all the world.

U. S. Secretary of the Navy Bonaparte said in the Negro Convention at Atlanta that the Negro race is the only one which has been able to live with white people. "Indians, Australians, Polynicians" have died out before the white man, but the black race has survived. He urged that as the negro is destined to live in this country he cannot afford to be lazy, ignorant and vicious since he had to compete with a race which would tax his utmost energies.

A recent writer has said that it is impossible, in the present age of the world, to go back to the simplicity of the church organization and methods of apostolic times. But why? There is nothing but "the pride of Caesar", as Wyclif quaintly called it, in the way. We Baptists, in our ecclesiastical polity and forms of worship, approximate very closely to the pattern given in the New Testament. Hierarchical and semi-hierarchical churches have widely departed from it, but there is no intrinsic reason why they should continue in that schismatical condition. When all Christians have caught the apostolic spirit there will be no obstacle to a return to apostolic ways.—Examiner.

This is a beautiful picture from Mr. Brann, late editor of The Iconoclast: "As I write, my little son awakes alarmed by some unusual noise and cries groping through the darkness to my door. He sees the light shining through the transom, returns to his trundle bed and lies down to dream. He knows that beyond that light that his father keeps watch and ward and he asks no more. Through a thousand celestial transoms streams the light of God. Why should I fear the sleep of death, the unknown terrors of the starless night, the waves of the River Styx? Why should I seek assurance from the lips of men that the wisdom love and power of my heavenly Father will not fail?"

In his opening address at the Negro Young People's Christian Education Convention for the educational and moral elevation of the race, held in Atlanta, July 31, Bishop Gaines, president of that body, said: "In 41 years of freedom our people have accumulated about two billion dollars worth of property, and we have advanced, so that more than 50 per cent of our people can read and write." He regards John Temple Graves, Senator Tillman of South Carolina, Governors Davis of Arkansas and Vardaman of Mississippi as the avowed enemies of the race, and of these Mr. Graves as the greatest, because "he is the most highly educated."



## Exegetical.

2 Cor. 12:1-10.

H. M. Long.

No part of the New Testament writings has been more difficult of solution, perhaps, to the generality of Bible readers than this narrative of the Apostle Paul. Hence with a hope of throwing some light on it even if I should not succeed in making it entirely clear, I venture to offer the following exegesis of the passage:

1. Of whom is Paul writing? Of himself, or some other man? In the second and three succeeding verses it would appear on superficial reading that as Paul refers to the hearer of the narrative in the third person, that he is writing of some other man, but in the sixth verse and those immediately following he changes the form of the first person, making it clear that he himself is the personage referred to. Without consuming time and space in quoting the several verses alluded to, I leave the reader to examine them for himself.

2. The apostle, in the experience recited, was manifestly translated, for he says: "I know a man in Christ... such a one caught up to the third heaven." (I quote from the American Revised version.) 3. By the third heaven, also called Paradise (see fourth verse), the apostle evidently meant the final abode of the redeemed. Among the Jews it was a custom to refer to the region of the terrestrial atmosphere as the aerial heaven, or first heaven, and to the region of the stars as the sidereal heaven, or second heaven, and to the unseen region above all these as the third heaven. By this custom it would appear the apostle accommodated himself in detailing his experience.

4. Where and when did the apostle have this experience? We are told by some commentators that it must have been the time to which Paul refers in Acts 22:17, where he says: "When I was come again to Jerusalem, even while I prayed in the temple, I was in a trance," etc. But let it be observed that Paul said he had this experience "fourteen years ago." According to User's Bible Chronology, that commonly used in Teachers' Bibles, Paul wrote this second letter to the Corinthians in the year 60, but his visit to Jerusalem, during which he "was in a trance," was made A. D. 37, or 23 years before this narrative, so that could not have been the time when he had the experience related, which was but "fourteen years" before.

Hence, we must look for some other event recorded in the life of the apostle, when he most likely had such experience. I am persuaded that we may find that event recorded in the fourteenth chapter of Acts, the place being at Lystra, where Paul was stoned and slain, as was supposed by his enemies, according to a comparison of dates and other concurrent circumstances, this must have been the incident in which Paul had such experience. It occurred A. D. 46 or 47, or fourteen years before the apostle's narrative. At this we observe chronological harmony.

Then the apostle says in substance that he was unconscious of any corporal existence, saying: "Whether in the body I know not, or whether out of the body I know not: God knoweth." In view of the comatose or insensible condition of the apostle, this is quite natural and philosophical statement. And to confirm this

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fact and fasten it in the mind of the reader, he repeats this statement in the next verse:

5. Meaning of "unspeakable words which it is not lawful for a man to utter." These words Paul heard in heaven, the language of which is far above human language, I know, as heaven is above the earth, hence I understand him to mean by "words unspeakable" that there is no human language in which the things he heard could be spoken. Hence follows the suggestion that the marginal reading is the King James version of the word "lawful" as "possible" is no doubt more in accord with the original. Meaning therefore, not that it was in violation of any civil statute to utter these words that were heard, but that it was impossible to utter them in human language. This is a glorious thought, and the writer would give vent to the emotions that thrill his heart, but must desist.

6. Meaning of "a thorn in the flesh." On this point there are conflicting theories. I shall not, however, tax the patience of the reader by mentioning these theories except to observe in passing that the idea advanced by some that the apostle alludes to a species of carnal lust that constantly best him and prompted him to the commission of great wickedness, is to my mind not only degrading to the great Gentile apostle, but unworthy of any Christian, and besides it displays great ignorance and stupidity in one to hold such a theory.

While the phrase, "the flesh," is often used by the apostle to denote carnality, yet I am persuaded by the conditions under which I have stated that Paul had the experience under consideration that "a thorn in the flesh" signifies some bodily affliction, and that this affliction was a result of the stoning he received at Lystra. Just what the nature of this affliction was or in what part of his body it was located we may not, with anything like absolute certainty, or even assurance, be able to determine. But whatever it may have been, it seems to have been of such a nature as to become a source of physical pain, more or less, and perhaps resultant mental anxiety to the apostle.

But while it may be difficult, or even out of the question, as already intimated, for some to ascertain the nature of said affliction, yet I am persuaded that here and there, in Paul's letters, there are certain way-marks, as it were, by which the careful, prayerful student of the Pauline epistles may be guided to something like a satisfactory solution of the difficulty. After much patient study of these way-marks, I am persuaded that the affliction had to do mainly with the apostle's head, and that it not only gave him daily pain, but it seriously affected his eyes, and to such an extent as to produce partial blindness. Now, lest the reader decide that this is purely speculative, or that I am drawing on my imagination, without any data on which to found such a theory, I would call attention:

First, to a fact that is not only deduced from certain statements in Paul's letters, either by himself or others, but a fact that is admitted by thoughtful commentators, and that is while the apostle was under the infallible inspiration of the Holy Spirit in directing his letters, yet he employed an amanuensis, to whom he dictated these letters, except that with his own hand he added his salutation, and occasionally some other remark. For the proof of this fact let us refer to Colossians 4:18. There we can readily see that after the letter to the

saints at Colosse had been written by an amanuensis, as dictated by the apostle, inspired by the Spirit. Paul takes the pen himself and adds: "The salutation of me Paul with mine own hand. Remember my bonds. Grace be with you."

In I. Cor. 16:21-24, we find a similar proof. Then in II. Thess. 3:17 we have proof that such was his treatment, of all his letters for he here says: "The salutation of me Paul with mine own hand, which is the token in every epistle: so I write." (Bold face letters mine of course, and designed to show that the proof is conclusive of the fact stated.) In the letter to the Romans, 16:22, the amanuensis gives his name, to-wit: "I Tertius, who write this epistle," etc. To the letter to the Galatians, in whom he had shown almost unusual interest on account of the very grievous vital errors that had been introduced among them by Judaizing teachers and had seemingly been imbibed by them in part, to this letter the apostle adds more than usual, beginning with the words: "See with how large letters I write unto you." (Gal. 6:11-18.)

I have given proof of the fact that Paul dictated his letters to others, who in turn wrote them, and I am persuaded that he was obliged to this course by his defective vision. Besides the very large characters, he mentions in what he penned to the Galatians is suggestive of very defective eyesight.

Another circumstance mentioned by the apostle in his letter to the Galatians is highly suggestive of serious trouble with his eyes. I refer to Gal. 4:13-15, "Ye know that because of an infirmity of the flesh I preached the gospel unto you the first time; and that which was a temptation to you in my flesh ye despised not, nor rejected; but ye received me as an angel of God, even as Christ Jesus. Where then is that gratulation of yourselves? For I bear you witness that, if possible, ye would have plucked your eyes had given them to me." The emphasis in the phrase "your eyes" is clearly on "your." The intimation seems to be that the Galatians knowing the apostle's great loss of so an important organ and withal so needed in their great love for him would have parted with their own eyes to repair the loss of his if indeed such had been possible.

To this affliction, coupled with probable facial disfiguration and injury of his faculty of speech received at his stoning may be attributed the opprobrious remarks made against the apostle with which he charges the Corinthians. (See 2 Cor. 10:10 latter part.)

7. Object of this thorn. To keep the apostle humble. v. 7, "And by reason of the exceeding greatness of the revelations that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch." Here is a repetition of the same statement to confirm the fact and to fasten that in the mind of the reader that the divine purpose in permitting Satan to thus buffet the apostle was to prevent his becoming inflated with pride, because of the wonderful things revealed to him when translated.

As the Lord dealt with Paul so he deals similarly with his children generally. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Again, "All chastening seemeth for the present to be not joyous, but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby,

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even the fruit of righteousness."

So grievous was Paul's affliction that he prayed earnestly three distinct times for the removal of it, and while the Lord for a wise purpose, did not grant the request, and that, doubtless, the purpose for which it was permitted, yet grace sufficient to enable him to bear it was guaranteed unto him, with the further assurance that his bodily infirmity should conduce to the perfecting of divine power in his life. V. 9, "And he said unto me, My grace is sufficient for thee: for my power is made perfect in weakness." As with Paul, so with every Christian and like the apostle, the assurance of divine grace and the consciousness of divine support in our trials, gives power to endure them and enables us to rejoice even in them.

Newton, Ala.

The Baptism of the Eunuch.  
Acts 8:27-40.

By Dr. W. T. Stovall.

In reading the New Testament my mind recently has been especially directed to the different baptismal accounts narrated on its sacred pages.

Men differ so widely, even men of learning, skilled in logical reasoning, and apparently in search of God's truth, and with undoubted Christian characters, that it causes some trepidation in presenting one's own views. "Solomon says, buy the truth and sell it not." This does not mean to purchase with gold, but by earnestly searching God's word which is truth. As stated in a former article, obedience to God's ordinances is strictly personal, what an advanced step would be taken if every one would realize this fact. No proxies here, you can't stand for your children. God holds you and me responsible for the way we read the Scriptures. We must read His word right, believe it right, teach it right and practice it right. "For my yoke is easy and my burden is light." We hear a great deal these days about liberalism, liberal principles, broadmindedness, that can be adjusted to any so-called orthodoxy. You may deny the divinity of Jesus Christ, yet, liberalism protects you from the stigma of heresy. It is the very principle that prompted the devil in his temptation of our Saviour. It is presumptuous arrogance to conciliate our pride, and make us feel that we are orthodox, when we are far from holding the truth.

My own opinion is that liberalism is the cause of most of the religious dissensions in the world and is heresy. We can afford to be charitable to those with whom we differ, but we can't afford to be liberal with God's truth, it is too sacred a thing to be handed around complimentary or flatteringly.

We come now to the study of baptism of the eunuch, and in doing so, we are standing among the pillars of God's providence.

In fact I believe God's special providence is as plainly written here as was the law with his finger on the table of stone.

The eunuch's nationality is not made known, it is probable that he was of the Scattered Jews that had been driven into the nations of the earth. He had doubtless read the sacred books of Moses, prophesying of a coming Messiah, and added to this the influence of the Spirit of God following him into the very shades of Ethiopia—where success had crowned his efforts, be-

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ing a man of authority—and creating in him a burning desire to go to Jerusalem, where the Shechinah of the true and living God had filled the Holy of Holies with His glory.

1. Providence—This providence began down in Ethiopia, that caused him to make preparations for the long and hazardous journey from Ethiopia to Jerusalem by private conveyance doubtless with a retinue attending him.

2. "The angel of the Lord spoke unto Philip, saying, arise, and go towards the South."

3. They met in the way, at the appointed place.

4. Boldness of Philip in obedience to the command of the Spirit to go and join himself to the chariot.

5. Reading Isaiah 53, in which is a pathetic account of the life and suffering of our Saviour, his death and burial.

6. Philip's invitation to take a seat in the chariot though a stranger.

7. Philip preached to him Jesus from this same Scripture.

He preached to him the gospel, that first rang out the good news on the Hills of Bethlehem. This gospel is made up of the great doctrines of the New Testament, which at that time had not been written, but were communicated orally, baptism was a part of this gospel and was taught by Philip, so that the eunuch understanding it perfectly, and sth. "Seeing the water in a desert land," exclaimed, See, here is water, what doth hinder me to be baptized? "Philip said if thou believest with all thine heart thou mayest: I believe that Jesus Christ is the Son of God." And He—"The Eunuch commanded the chariot to stand still, and they went down both into the water, both Philip and the eunuch and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing." You go to witness a Scriptural baptism, and you will find every feature of it in the eunuch's baptism even down to the minutia. But you say it is humiliating, and grant it, yet Christ walked 60 miles to meet his harbinger in the river of Jordan and there humbled himself to be buried beneath the yielding waves, and raised therefrom in the presence of an assembled multitude, and all Heaven bowing to witness the sacred right, then why should we blush in rendering loving obedience to his commands? Submissive obedience on the part of confessed Christians, honors the ordinance and thereby honors God its author.

The eunuch's sudden ejaculation, "See, here is water, what doth hinder me to be baptized," indicates that the happiness that thrilled his soul, at the opportunity of obeying his Saviour in the ordinance, and his short comprehensive experience of grace, shows how well he had understood Philip's preaching. The crowning act of all the providences was the baptism of the eunuch, each must occur in its turn to accomplish the purpose of God.

After which Philip was caught away for other missions.

## Chronicles.

L. A. D.

In the year 1847 I was much in North Mississippi. It was my privilege to attend the Chickasaw Association which met some-

where near, if not at Cherry Creek Church, I forget who was the Moderator; but remember among the attendants, Brethren Martin and Lewis Ball; and that Brother McCain read a "Circular Letter" on the Atonement that created some earnest discussion as to its soundness.

At Buena Vista, or Palo Alto a meeting was being held where I met Brother William Carey Crane and Brother J. B. Middlebrooks. The Columbus Association had been at Mayhew, and with others I was entertained by Brother Keeling. Brother John T. Freeman made his first appearance there as a Christian. Brother C. S. McCloud, then pastor at Columbus, I think, was there, and Brother Nelson Samsing with Brother William Manning of Deerbrook, and Brother T. P. Montgomery, Double Springs.

Brother S. S. Latimore conducted a meeting at Macon. I was there kindly cared for at Brother David Buck's. As a result of the meeting Brother Latimore baptized 44 in the Noxubee river; being only 25 minutes administering the ordinance. Brother H. L. Jarnagin, W. A. Buck and others were of the number. Brother J. Q. Prescott was pastor of the church, if I remember rightly. Brethren Dr. E. and Daniel Deupree then living on their plantations near Deerbrook.

At Mashulaville I stopepd at Brother Joe May's and thence passed through Louisville, to a regular old-style camp meeting, near New Prospect. Among the tenters were Dr. R. D. Brown, and Brethren William and S. T. Potts, John Kennedy, Brother Micou, Miller and others. Brother W. H. Head was pastor at Concord, I believe, and Brother J. B. McLelland at Louisville. The Choctaw Association met that year at Mashulaville. It was well-attended. Brother Gideon Woodruff was there and I think J. J. S. Miles, A. Goss, L. R. Barnes and Michael Ross were the ministers from Winston county, and some from Noxubee.

Our preachers in those days were practically all cavalrymen; having often long distances to ride; as there were no railroads in the country.

I was a lad of eighteen and traveling in the interest of the "South Western Baptist Chronicle," of New Orleans, Mississippi at that time, had no denominational organ in the state. For over three years my father, brother and myself sacrificed labor, comfort and capital to establish the paper; then transferred the subscription list to Marion, Ala. Of about \$5,000 back dues we collected perhaps 2 per cent. Yet in 1852 I started another with the same result three years later.

## Thomastown.

We have just closed a good meeting at Thomastown Church, Harmony Association, lasting six days in which I was assisted by Rev. S. E. Tull of Kosciusko, who did all the preaching to the delight of the entire community. Tull is one of our strongest preachers.

Some of the visible results are, 2 by letter, 12 by baptism, and the church greatly revived.

H. M. WHITTEN.

## A Babe's Epitaph.

Sweet babe, we'll weep for thee no more,  
For thou art now for ever blest;  
The bitter pangs of death are o'er,  
And Jesus smiles to see thee rest.



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## Mississippi B. Y. P. U. Encampment at Blue Mountain.

By James B. Leavell.

The Baptist young people of the State have gathered 500 strong among the beloved and historic hills of Blue Mountain and are daily enjoying the greatest spiritual feast ever offered in our State. The sweet Christian atmosphere and hospitality characterizing the place lifts the social phase of the encampment to the most enjoyable and beneficial heights.

Accommodations are ample. A large tent has been erected in addition to the commodious college chapel.

The encampment was called to order Tuesday evening by Vice-President R. A. Kimbrough, Tupelo. The speaker of the evening was Rev. M. P. Hunt, D. D., the leader of the great work at 22nd and Walnut Church, Louisville. He delivered his famous and inspiring lecture, "Be Somebody," in his usual elegant and pleasing manner. His earnest words kindled in every young heart a glorious purpose to inculcate the right principles of living, and attain the position which God has made possible in the opportunities of the day.

On the following morning Dr. Hunt swung his large mass of the territory of the Southern Baptist convention and gave that great address on some missions, the cream of his experience as secretary of Home Board. The conditions and needs of the different sections of our Southern country were clearly defined, and a wonderfully prophetic insight was given into the tremendous responsibilities which face us by virtue of immigration along the coast line and west of the Mississippi river. The speaker said it was as if God Almighty had given us five years' notice in which to prepare to meet the crisis and save the day for Baptists.

Rev. A. C. Dixon, D. D., Boston, preached two sermons of the deepest spiritual and scholarly type. On Wednesday evening the great man of God spoke on "Prayer," using as text Luke 18:1, "Men ought always to pray." He showed first the way to pray; then dealt with the ethics of prayer, the right; showing that a prayerless life is an immoral life. He gave powerful illustrations from his experience of answers to prayer and closed by asking all who believed in prayer to stand. All Christians stood. Requests for prayer were offered and Dr. Dixon closed the service by earnest prayer to God for a revival during the encampment.

At 11 a. m. Thursday Dr. Dixon preached on the "Fruits of the Atonement." His discourse was divided, viz: 1st. Ought Christ to have suffered? 2nd. Is it right for one to be benefited by the suffering of another. At the close of the powerful sermon several arose requesting prayer, three arose as kneeling Christ, and two, a young lady and a girl, came forward professing Christ.

Miss Lucy A. Bushnell, Denver, Col., an expert in pen work, has had an hour each morning in presenting methods for work. Her talks have been very instructive and interesting. Her practical suggestions as to organization, conducting study, missionary work, entertainments, etc., will be of great value to the ladies which were represented.

On Thursday our Bro. Martin Ball of Winona presented the address, Soul Winning in B. Y. P. U. Work. The words came from the heart of a man as his own experience

of a long and successful service as a soul winner, and the earnest appeals for greater loyalty left their impress indelibly upon every heart in the great audience.

That consecrated young lawyer of the Winona bar, our Brother Vernon Rowe, has each morning in his masterly way taught a lesson from the Sacred Literature Course, illustrating practically this phase of the B. Y. P. U. work. It has been a blessing each time to sit under his leading and teaching.

Rev. W. B. Kendall, president of the Texas B. Y. P. U., came in Friday with that enthusiasm and devotion which is always found in those from the forefront of that moving host in the Lone Star State. God bless them for their example. The earnest man of God placed the zeal of our people on a new and higher basis by his two addresses, viz: "The B. Y. P. U. as a Spiritual Force" on Friday morning, and "The B. Y. P. U. as an Educational Force" delivered Saturday evening. His great work among us will be continued during the remaining days.

Dr. George B. Eager, well known to every Southern Baptist for his scholarly attainments in the department of Biblical Introduction in our Seminary at Louisville, presented in his delightful way his two lectures, "The Land and the Book" and "The Spade and the Book." The Bible took a new setting as he placed it so strikingly in the fitting frame of the Land chosen of God for the earthly home of his Son and his revelations to man.

On Sunday the tide reached a high mark and it was a great day for Zion. The Sunday school exercises were conducted by the successful superintendent of the Oxford Sunday school, Dr. F. L. Riley, of the University. His direction of the work soon revealed the genius which has made his a banner school in our State.

At 11 o'clock on this glorious Lord's Day two services were held in order to accommodate the great crowds which had gathered. Two of our strongest men, Dr. B. H. Carroll, of Waco, Tex., probably the greatest pulpit theologian in our denomination, and Dr. T. T. Eaton, pastor in Louisville and editor of the Recorder, preached in the chapel and the tent respectively on the same subject, "Heaven." The fear of death was weakened in every Christian heart and under the great sermons prayers went up to the Almighty Father to hasten the coming of His kingdom, when His children should go up to possess the "mansions not made with hands eternal in the heavens."

In the afternoon there was a "Missionary Rally" at the tent. State missions was first presented by our beloved State Secretary, Bro. Rowe, whose love and devotion to the work took his words to every heart.

Dr. R. J. Willingham, Secretary of Foreign Mission Board, spoke from his great loving heart of the foreign fields with their needs and appealed earnestly for prayers and money for the work.

Three missionaries from the front addressed the audience in touching words which moved every heart to sympathy and love for these consecrated workers and the great cause of our Master. These speakers were Brother Simmons, teacher in our Theological Seminary in China; Dr. Ayres, the Medical Missionary from China who had 5,000 to 6,000 patients in his hospital; Bro. Wilson of Cuba, who came all the way to this encampment.

(Two individuals have each already pledged the support of a native worker and

other consecrated ones are interested in the great work as result of the meeting.)

With the dawning of Monday a new set of able speakers came in for the week's work and these services will be reported in the next article.

The Bible Conference conducted by Dr. B. H. Carroll and T. T. Martin is the greatest opportunity for enlightenment ever offered in our State and its wonderful strength and influence for good cannot be overestimated. Its working and workers will be reported more fully in later issues.

Many men of broad knowledge have been heard to remark that this encampment is the most perfect conception combined with strongest talent that they have ever known. Oh! that five thousand of the young Baptists of our great State could sit at the Master's feet with these master minds!

Officers were elected, viz:

R. A. Kimbrough, Tupelo, President.  
Vernon Rowe, Winona, Vice President.  
E. P. Bell, Greenwood, Vice President.  
Jas. B. Leavell, Oxford, Secretary.  
J. B. Quinn, McComb, Treasurer.

Many people are still coming in and the enrollment will reach 1,000 before the encampment closes.

## "Father Does It."

Behold the one clear gauge of the boy's endeavor—what father does. Mothers' clubs may make motions divine in wisdom and in goodness; mothers' congresses may form all elements of virtue into laws; mothers individually in the home may talk, work, struggle, to make their sons models by which to shape a new heaven and a new earth. But the boy's world is in the man who is his father, and the boy believes that, whatever may be right on Sundays or at prayer time, the things that are really good, that really count in life, are what father does. Moreover it is what father does which defines the means with which the boy shall work, the sphere wherein his efforts shall be shaped. In a word, what father does is the beginning as it is the end of the boy's achievements. This is not a menace, either, to the mother's higher aims or to the boy's best endeavor. It is simply one of the rather neglected facts of human experience.—Harper's Bazar.

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Aug. 9, 1906.

## SUNDAY SCHOOL LESSON.

Aug. 12.

## The Parable of the Two Sons.

Luke 15:11-32.

**Motto Text.**—"Return unto me, and I will return unto you, saith the Lord."—Mal. 3:7.

What three parables did Jesus give in this chapter? The lost sheep, the lost coin, and the lost son. What moved him to give them? (vs. 1, 2). Yes, they could not accuse him of sin, but they bitterly complained that he kept company with sinners. How did Jesus justify his conduct? By showing in three beautiful stories that he acted in keeping with God's attitude towards sinners. How is a sinner like a lost sheep? He wanders away heedlessly. How like a lost coin? He rolls away unconsciously. In what light does the first story present God? Tender and persistent as a shepherd is toward a lost sheep. How does God appear in the second story? As regarding every human being as of value, and as earnestly seeking to recover the most insignificant sinner and rejoicing over his salvation.

**The Good Father.**—This is the crown and pearl of all our Lord's illustrative teaching. What is it usually called? The Parable of the Prodigal Son. Whom does this father represent? Yes, God the Father. What does it show? God's fatherly love for sinful men, his patience and intense eagerness. Some prefer to call this story The Parable of the Yearning Father, and others, The Parable of the Recovered Son—Why? Because in it Jesus teaches that the feeling of an earthly father interprets the disposition of God towards men. Why not regard it as an illustration of the restoration of a wandering Christian? Because Jesus gave it as an interpretation of God's disposition towards sinners, and in vindication of his conduct in receiving them in answer of the murmurs of his enemies.

**The Wandering Son.**—11:24.—What was his request? (v. 12). He was rude and demanded his portion as a right. How did the father answer? (v. 12). What does this compliance teach? The "awful truth that God lets the sinful heart have its own way, and for awhile indulge in the vain dream that it owns the goods which it seems to have wrrenched from him."—MacLaren. What did the younger son do? (v. 13). Impatient of parental control, he wandered away into a far country, which in his dreams was also the fair country. He was eager to get away from home, and into the land of freedom and pleasure. What lesson does this wandering impress? The awful power which men have of leaving God. How did this son spend his money? (v. 13). Does wastefulness usually follow waywardness? What does the wayward life waste? To what does wastefulness lead? (v. 14). To what degradation did the wayward son come? (vs. 15, 16). To what does a life without God lead? To what did his want bring him? (v. 17). Did he wish only to satisfy his hunger? (v. 18). What did he resolve to do? (vs. 18, 19). Yes, not only to return to his home, but to offer himself as a servant there. What did he determine to say? (v. 19). Did he make any excuses? What marks of true penitence do you see in this story? How did the yearning father receive him? (vs. 22, 23). "He welcomed him as a prince." What confession had the return-

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"There is no use in business for Greek, Latin and higher mathematics. Why waste time and money on them?" But it has been demonstrated and is beyond all question that the training a young man receives in acquiring a knowledge of these studies pre-

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## When Father's Latch Key Jingles.

By Annie Willis McCullough.

When Father's latch-key jingles,  
Oh, that's the time for fun!  
Before he gets it in the lock  
We hear it and we run.

Sometimes he is a robber—  
A robber fierce and bold—  
Who shoots with an umbrella gun,  
And steals our hoarded gold.

Sometimes he is a lion  
Who tries to eat us all,  
Or drag us to his darksome cave—  
The closet in the hall.

Sometimes he is a sailor  
Returning from a cruise,  
With hosts of presents in his trunk  
To play with and to use.

Sometimes he is a soldier  
On furlough from the wars;  
Again he is a splendid knight,  
With glory and with scars.

And sometimes he's a peddler—  
He's very good at this —  
And from his satchel full of wares  
We buy things with a kiss.

But often he's just father,  
Too tired out to play.  
It's queer that, though the fun is nice,  
We like him best this way.

So, though our days are happy,  
We look for six o'clock,  
When father's latch-key jingles loud  
And slips into the lock!

## When My Ship Comes In.

When my ship comes in 'twill be freighted  
With many a dream fulfilled,  
'Twill bring to my heart great treasures  
For which my soul has thrilled.

When my ship comes in—Ah, I'm waiting  
With patience not tinged with unrest,  
Though long be my ship on the voyage,  
I know that it's all for the best.

There are storms and the breakers that threaten,  
On life's ocean my ship oft is tossed;  
But she's staunch, and she braves all the dangers

And my ship—she can never be lost  
And I walk down life's vistas, where sun-  
shine

Dispels all the shadows of gloom,  
I can cherish no "ashes of roses"  
Amid all the glory of bloom.

'Tis the voice of the ideal e'er calling,  
This sweet voice my leader has been,  
In beauty's fair paths it will guide me,  
'Till my "dream-laden" ship comes in.

—ADA CHRISTINE LIGHTSEY.

Neville, Miss.



## Mississippi B. Y. P. U. Encampment at Blue Mountain.

By James B. Leavell.

The Baptist young people of the State have gathered 500 strong among the beloved and historic hills of Blue Mountain and are daily enjoying the greatest spiritual feast ever offered in our State. The sweet Christian atmosphere and hospitality characteristic of the place lifts the social phase of the encampment to the most enjoyable and beneficial heights.

Accommodations are ample. A large tent has been erected in addition to the commodious college chapel.

The encampment was called to order Tuesday evening by Vice-President R. A. Kimbrough, Tupelo. The speaker of the evening was Rev. M. P. Hunt, D. D., the leader of the great work at 22nd and Walnut Church, Louisville. He delivered his famous and inspiring lecture, "Be Somebody," in his usual eloquent and pleasing manner. His earnest words kindled in every young heart a glorious purpose to inculcate the right principles of living, and attain the position which God has made possible in the opportunities of the day.

On the following morning Dr. Hunt swung the large map of the territory of the Southern Baptist Convention and gave that great address of some missions, the cream of his experience as secretary of Home Board. The conditions and needs of the different sections of our Southern country were clearly delineated, and a wonderfully prophetic insight given into the tremendous responsibilities which face us by virtue of immigration along the coast line and west of the Mississippi river. The speaker said it was as if God Almighty had given us five years' notice in which to prepare to meet the crisis and save the way for Baptists.

Rev. A. M. Dixon, D. D., Boston, preached awe-inspiring sermons of the deepest spiritual and scholarly type. On Wednesday evening the great man of God spoke on "Prayer," using as text Luke 18:1, "Men ought always to pray." He showed first the way to pray; next dealt with the ethics of prayer, the right; showing that a prayerless life is an immoral life. He gave powerful illustrations from his experience of answers to prayer and closed by asking all who believed in prayer to stand. All Christians stood. Requests for prayer were offered and Dr. Dixon closed the service by earnest prayer to God for a revival during the encampment.

At 11 a. m. Thursday Dr. Dixon preached on the "Ethics of the Atonement." His discourse was divided, viz: 1st. Ought Christ to suffer? 2nd. Is it right for one to be benefited by the suffering of another? The close of the powerful sermon seemed to have opened the hearts of those requesting prayer, three arose as kneeling Christ, and two, a young lady and a girl, came forward professing Christ.

Miss L. M. Bushnell, Denver, Col., an expert in social work, has had an hour each morning presenting methods for work. Her talks have been very instructive and interesting. Her practical suggestions as to organization, conducting study, missionary work, entertainments, etc., will be of great value to the missions which were represented.

On Thursday our Bro. Martin Ball of Winona presented the address, Soul Winning in B. Y. P. U. Work. The words came from the heart of a man as his own experience

of a long and successful service as a soul winner, and the earnest appeals for greater loyalty left their impress indelibly upon every heart in the great audience.

That consecrated young lawyer of the Winona bar, our Brother Vernon Rowe, has each morning in his masterly way taught a lesson from the Sacred Literature Course, illustrating practically this phase of the B. Y. P. U. work. It has been a blessing each time to sit under his leading and teaching.

Rev. W. B. Kendall, president of the Texas B. Y. P. U., came in Friday with that enthusiasm and devotion which is always found in those from the forefront of that moving host in the Lone Star State. God bless them for their example. The earnest man of God placed the zeal of our people on a new and higher basis by his two addresses, viz: "The B. Y. P. U. as a Spiritual Force" on Friday morning, and "The B. Y. P. U. as an Educational Force" delivered Saturday evening. His great work among us will be continued during the remaining days.

Dr. George B. Eager, well known to every Southern Baptist for his scholarly attainments in the department of Biblical Introduction in our Seminary at Louisville, presented in his delightful way his two lectures, "The Land and the Book" and "The Spade and the Book." The Bible took a new setting as he placed it so strikingly in the fitting frame of the Land chosen of God for the earthly home of his Son and his revelations to man.

On Sunday the tide reached a high mark and it was a great day for Zion. The Sunday school exercises were conducted by the successful superintendent of the Oxford Sunday school, Dr. F. L. Riley, of the University. His direction of the work soon revealed the genius which has made his a banner school in our State.

At 11 o'clock on this glorious Lord's Day two services were held in order to accommodate the great crowds which had gathered. Two of our strongest men, Dr. B. H. Carroll, of Waco, Tex., probably the greatest pulpit theologian in our denomination, and Dr. T. T. Eaton, pastor in Louisville and editor of the Recorder, preached in the chapel and the tent respectively on the same subject, "Heaven." The fear of death was weakened in every Christian heart and under the great sermons prayers went up to the Almighty Father to hasten the coming of His kingdom, when His children should go up to possess the "mansions not made with hands eternal in the heavens."

In the afternoon there was a "Missionary Rally" at the tent. State missions was first presented by our beloved State Secretary, Bro. Rowe, whose love and devotion to the work took his words to every heart.

Dr. R. J. Willingham, Secretary of Foreign Mission Board, spoke from his great loving heart of the foreign fields with their needs and appealed earnestly for prayers and money for the work.

Three missionaries from the front addressed the audience in touching words which moved every heart to sympathy and love for these consecrated workers and the great cause of our Master. These speakers were Brother Simmons, teacher in our Theological Seminary in China; Dr. Ayres, the Medical Missionary from China who had 5,000 to 6,000 patients in his hospital; Bro. Wilson of Cuba, who came all the way to this encampment.

(Two individuals have each already pledged the support of a native worker and

other consecrated ones are interested in the great work as result of the meeting.)

With the dawning of Monday a new set of able speakers came in for the week's work and these services will be reported in the next article.

The Bible Conference conducted by Dr. B. H. Carroll and T. T. Martin is the greatest opportunity for enlightenment ever offered in our State and its wonderful strength and influence for good cannot be overestimated. Its working and workers will be reported more fully in later issues.

Many men of broad knowledge have been heard to remark that this encampment is the most perfect conception combined with strongest talent that they have ever known. Oh! that five thousand of the young Baptists of our great State could sit at the Master's feet with these master minds!

Officers were elected, viz:

R. A. Kimbrough, Tupelo, President.  
Vernon Rowe, Winona, Vice President.  
E. P. Bell, Greenwood, Vice President.  
Jas. B. Leavell, Oxford, Secretary.  
J. B. Quinn, McComb, Treasurer.

Many people are still coming in and the enrollment will reach 1,000 before the encampment closes.

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Who tries to eat us all,  
Or drag us to his darksome cave—  
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Sometimes he is a sailor  
Returning from a cruise,  
With hosts of presents in his trunk  
To play with and to use.

Sometimes he is a soldier  
On furlough from the wars;  
Again he is a splendid knight,  
With glory and with scars.

And sometimes he's a peddler—  
He's very good at this —  
And from his satchel full of wares  
We buy things with a kiss.

But often he's just father,  
Too tired out to play.  
It's queer that, though the fun is nice,  
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'Tis the voice of the ideal e'er calling,  
This sweet voice my leader has been,  
In beauty's fair paths it will guide me,  
'Till my "dream-laden" ship comes in.

—ADA CHRISTINE LIGHTSEY.

Neville, Miss.



# Invest in Your Children.

By President Lincoln Hulley, Ph.D.  
 John B. Stinson University, Deland, Fla.

Take more stock in your children. They deserve it. In themselves they have intrinsic value. Besides they are yours. Your children are as good as any one's children. Down in your heart you really think so, much as you may dislike them. If any one else dared depreciate them, your danger would be and you would wage a pitched battle in their interest. If you take no stock in them, who will?

Invest your money in them. Don't risk the losses your money is liable to, till you have made sure that some of it goes into them. Riches have wings. They flee away. Lay not up for yourself treasures on earth. Remember the moth and the rust and the thieves. Bank it in your children. It will pay big dividends. Like bread cast upon many waters it will return to you again. More than one person has turned his money in the earth or buried it into nice castles, and lost it all, when he might have kept it, increased a hundred fold.

Invest your time and love in them. Many a boy would be saved if his parents had the time or took it, to save him. They have not the time for the boy because they are busy with big gains. They choose the bargain in order to have something, and in going it they lose what they really have. From them is taken away that which they need to have. They love the boy. Time given to winning the hearts and lives of one's children is spent the best of any.

What are we here for? What are we working for? People engage in business in order to rear a family, and all the while are really neglecting the highest interests of the family. They accumulate money, suddenly add it and leave it, and the ugly facts they get the meaning of life.

To be sure, men have to dig and delve and make good. But this should be made a joy and not a toil. We all have work to do, a living to earn, and one's physical welfare to rear to an end. It should not be the end itself. This is a mistake that is common and fatal. A man makes us slaves, and elsewhere, the prince of devils, gets our souls. To be money-mad is one of the worst kinds of insanity. It roots itself in one's soul and the worst habits of opium, whiskey and tobacco.

Once a man made money. He starved his children and denied his wife the necessities of life. He became a miser. He stored his coffers and gloated over his gains. Much of his money he got dishonestly, because his passion for money was greater than his passion for honesty. He not only starved his children's bodies, but he starved their souls. He cheated them out of the right to live, just as he cheated other people out of their money. Then he died. What happened to him in the next world is a matter of speculation. At any rate he lost his soul in this world. He lost his money, for he knew not how to use it. His children wasted it when they did at last get it, for they were not trained to a wise use of it.

Once a woman had a boy. She was poor. Her husband died without means. She had to work hard to support herself and her boy. She loved the boy and longed to educate him. She laid her plans and went to work all the harder and gladder. The boy caught the mother's inspiration and he

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helped. He was bright, applied himself to study and became a diligent scholar and a useful man. She believed that character was worth more than money, so she parted with her money as fast as she earned it, in order that she might buy character. She chose the good part which shall never be taken away from her.

"Wisdom is the principal thing, therefore get wisdom; yea, with all thou hast gotten, get understanding." Its price is far above rubies. All the things thou canst desire are not to be compared unto her. Strength and beauty are in her right hand, and in her left hand riches and honor. Put your money in your boy. Invest it in character. Watch and tend it all the while, so that you may not lose it, just as you would if it were invested in a bank.

It goes pretty tough with a boy when he realizes that his father cares more for a batch of stocks and bonds or a pile of brick bats and a smokestack than he does for him. He naturally thinks they must be of more account than he is. The father's conduct deliberately says so. He grasps the same idea, and when he has sons he will likely repeat the error. Men ought to see things in their right values. —Journal Messenger.

3

Chunky.

I began a meeting at this place with Bro. N. R. Stone of 3rd Sunday in July and continued nine days. It seemed unwise to close at this time, but Bro. Stone's having to leave for another engagement, along with other circumstances, made it necessary to close. The visible results were 32 additions to the Baptist church, 4 conversions to join other churches, and backsliders reclaimed. Of this number, 14 were baptized, 15 by letter, and 3 restored. Only time and eternity can reveal "what great things the Lord hath done" for this little town this week.

"Heaven come down our souls to greet, And glory crowned the mercy seat."

My soul magnified God as I saw the people enabled to see through men or methods and get a vision of the living God and realize that it was indeed and in truth a God-power meeting. It has never been my privilege to labor amongst people more willing to work and to pray. They went through rain and mud and crowded the house at each service. They "humbled themselves; they prayed; they sought the Lord's face; they put away their sins." God blessed richly and graciously. God is bound to bless His people under such conditions. He has always done it and always will.

I can't go into details as to the many ways in which God manifested Himself to His people here, but I must speak of two or three things which He used very effectively in the meeting: 40 to 80 people banded themselves together to visit every home in the town, having prayer and song in each—some one very appropriately and significantly called this band "the traveling prayer meeting." God was pleased to bless it with conversions and reclaiming of backsliders as they walked along the streets and into the homes. A more uplifting scene it has never been my privilege to witness, than when "the traveling prayer meeting," having completed its circuit of the entire town, marched through, singing "There is a Fountain Filled With Blood," and stopping near the center of the town, with heads bowed in

prayer, they entered into a solemn covenant to study and pray for each other that the life of each might be a blessing to humanity. This willingness to work manifested itself amongst some little girls, one of whom came to the pastor at the close of one of the night services and said: "Bro. Stone, we little girls had a prayer meeting this eve, and prayed that God might drive away the demons from the town." Young men who were deep in sin were converted and immediately began leading in public prayer. My own faith in God was greatly strengthened as I saw God's matchless power to save and to work in men to will and to do.

I have never labored with a more congenial pastor than Bro. Stone. His people have confidence in him, and God was pleased to use this mutual love and confidence as a channel through which came a great blessing. The community and church regret to give him up, for the Lord has done great things for them through Bro. Stone's instrumentality. He leaves in August for Louisville to begin his course in the Seminary. A call has been extended to Dr. Venable to succeed him. Dr. Venable has accepted and will take charge the first of January.

M. O. PATTERSON.

Wesson.

The Baptists of this town and community are enjoying great blessings religiously, in fact more people are reading their Bibles than was ever known before, and more men and women are entering into the service of God, seeming to realize that there never was a time when they felt their dependence more on God and the necessity of leaning on Jesus as the only support than now. Interest in the Sunday schools is growing and it is nothing new now to see people studying their Sunday school lesson at hours near to midnight—people, too, many of them, who, a year ago, never gave religious matters any thought, but since that dear young man of God, Rev. Otto Bamber, has been here and delivered such strong appeals to the lost to turn away from their sinful ways and live Christlike lives many, yes hundreds, have quit riding in the sin wagon and joined the band of Christians, and it is pleasing now on Sunday mornings to see men who before Brother Bamber came here could be seen early on their way to the woods to a beer drinking or a crap game, now with Bible in one hand and holding their little child by the other, on their way to Sunday school and preaching. Brother Bamber is giving the devil such jolts that beer drinkings, crap games, and other schemes of the devil have almost been deserted and I believe in the course of a few more weeks it will be so hot for the devil that he will leave the community until he thinks he can slip in some time when Brother Bamber is not watching, but he will have to get up some new tricks, as Brother Bamber is on to all of his old ones and has put the people on to them too. I don't believe there ever was a preacher more universally loved by all denominations than this young man. The large Baptist church is full and overflowing every service and there is hardly ever a service but what two or three candidates are immersed by him in the pool. He is so fair in his preaching that large numbers of other denominations go to hear him every service. Seats are at such a premium that people rush to the church hours before service so as to be sure to get in, and everybody wants a front

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seat. Women and children who have suffered as a result of whisky, gambling, etc., can now be seen in Sunday school and at preaching with their husbands, and when we see such victory as this over the devil it makes us all want to join in and help this young man put the devil clean out of business, and great numbers are doing it too.

W. W. ROBERTSON.

Among the Mennonites of East Tennessee—  
 Having been invited by a Mennonite family residing near Knoxville to visit and rest awhile with them, all traveling expenses paid by these and other good friends, I came and am resting in the beautiful country home of this excellent Christian family, Brother C. B. Newhauser, a luxury for which I feel so thankful to them and grateful to God.

The family with whom I am spending a vacation of several weeks are members of the Mennonite Church in their neighborhood. Most of the members, which are of German descent and came here from Pennsylvania. Having heard of my coming, the brethren announced an appointment for me to preach for them, and so I did yesterday (Sunday), both morning and night to good and very attentive congregations. The dear Lord gave us the Spirit and we had his felt presence and I had much liberty in preaching the glorious gospel to these people, whose origin as a denomination was with Simon Menno during the times of the great Reformation in Germany. They are a pious, devout and devotional people. Their singing is congregational (they have no organ) and is spiritual and uplifting. The female members wear uniform bonnets in church, which are very tasteful, though plain. Their government is congregational and democratic. They reject infant baptism and require a profession of faith in Christ (regeneration) before baptism. They administer baptism, as they say, by immersion, or sprinkling, and if sprinkling is the mode then the candidate kneels in running water, while the water is applied to the head. They have foot washing in connection with the Lord's Supper, and are restricted communionists, restricting the observance of the supper to Mennonites alone. They have Sunday schools, Bible schools, missionaries, and in fact are in line with other though larger denominations of Christians in advancing the common cause of Christianity in the world. They are a good people, and I am glad I have come among them, for their spirit is Christly—and their lives righteous.

The Baptists are numerous in this country, and announcements have been made that the writer will preach in two Baptist churches next Sunday. I have met several Baptist brethren and they speak hopefully of our cause in this part of the State. More anon, perhaps.

O. D. BOWEN.

Concord, Tenn., July 23, 1906.

Stonewall.

I have just closed my meeting with Stonewall. Had Evangelist Lane of Magnolia to do the preaching. He preaches the straight out old article, pure and simple.

Bro. Lane labors to strengthen the church, and to bring church and pastor in closer touch with each other.

We feel stronger in the great work by having had him with us.

## THE BAPTIST RECORD.

We had six accessions. Great blessing to have him help you in your work, Bro. Pastor.

Church goes from \$150.00 to \$200.00 next year on salary.

Yours in the service,  
 J. A. BUCKLEY.  
 Prentiss, Miss., July 23, 1906.

Harrisville.

Pastor J. C. Buckley closes a good meeting here today. Fine interest in the large membership, and 14 accessions up to last evening.

I was here last year, and the improvement is marked. House is painted and otherwise improved.

Bro. Buckley has built nine church houses and has been in all the waters in this country baptizing believers.

J. H. L.

The Baptist-Record.

Enclosed you find \$2.00, which was due the 1st of January, 1906. I am sorry not to have settled sooner and do hope to be forgiven for such seeming neglect. This pays for the paper till Jan. 1st, 1907. I hope to be able to renew my subscription as soon as it is due.

The Baptist-Record is the best paper in the State, and I think every Baptist family ought to arrange to have it to read, though there are quite a number of persons who are members of the Baptist church who do not take the dear paper. It is a great comfort to me to read it. It is full of information and explanations regarding the truths and the word of God.

With best wishes for the Baptist-Record and all who read the good paper,  
 I am respectfully,  
 MRS. S. A. ANDERSON.  
 Newton.

We have just closed one of the most successful meetings ever held in the town of Newton. Bro. W. A. Borum, from Greenville, Miss., did the preaching. We were all delighted with his plain, earnest way of preaching the truth. He is a man powerful in the pulpit and out of it, because of his Godly life and message. We all learned to love him dearly. I can truthfully say that I never had a more congenial, pleasant, loving brother with me in a meeting. We had 55 additions to the church, 14 by letter, 41 by baptism. Bro. Borum left this morning on the early train for his home in Greenville, carrying the love of all with him.

Yours in Christ,  
 T. J. MILEY.

Iuka.

We began our meeting of days here 2nd day of July, and closed the 10th. Some visible results, four professions, and one addition by baptism.

Bro. F. L. Wesson of Memphis, was with us. He so earnestly and lovingly preached the gospel of love and salvation that our hearts were won and our spirits greatly refreshed.

The meeting was a great spiritual uplift to the whole community.

Within the five months I have been on the field we have received five into the church, and are expecting others soon. Our hearts are in the work. Pray for us.

May God bless the Record, and its editors.

Fraternally,  
 C. L. WILSON.

Lowrey's Creek.

One week ago today Lowrey's Creek Baptist Church began her annual meeting. Next day Elder R. J. O'Bryant, who was engaged to conduct the meeting, arrived and preached twice that day and each day afterward till the close on Thursday evening. Visible results: Thirteen baptized, one who had strayed off came back by relation and one received for baptism who was not baptized.

We were so well pleased with Bro. O'Bryant and his work that we unanimously and very heartily requested him to preach for us again in our annual meeting in 1907.

We thank God for such preaching as he did for us.

Yours in Christian love,  
 N. L. ROBERTSON.

A Good Meeting at Anguilla.

One of the best meetings in this part of the Delta closed Thursday night. Eleven by baptism and ten by letter, making in all twenty-one. Bro. Howard L. Weeks of 1st church, Vicksburg, came on Sunday eve and preached till the close. The church and people of Anguilla was glad he came, and I take this opportunity of commending him to the brethren of Mississippi as a safe, sound and an aggressive evangelistic brother, and no one will make a mistake that secures his help.

S. R. YOUNG.

Blessings and benefits received from Christ ought to lead his discipleship to him, but evidently few who received his gracious ministries in the days of his earthly life became his followers. He did not cease his beneficent work on this account. There were, indeed, ten lepers cleansed, but only one returned with acknowledgement and thankfulness. The thoughtlessness of the nine did not dishearten Christ nor suppress his beneficent Spirit. He was showing forth the spirit of his Father, who "makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust." His work is serviceable to all time as revealing God to men. Like him, the church must do its good services, even if those who are served turn away. The time is coming when it will have leavened society.—Examiner.

Prof. Thos. P. Bailey, head of the Department of Education and teacher of Psychology in our State University, gave several excellent lectures during the third week of the State Normal at Clinton—interesting, instructive and inspiring. Mr. Bailey is a devout Christian as well as an educated gentleman. Some of the lectures were good sermons. Not many preachers could excel the one on "The Nature of Love." This man teaches by what he is, as well as by what he says. His appeal to teachers to love, appreciate, the little immortals whom they teach and train was tender, strong and thrilling. No man can talk as he does whose bosom does not glow with love. It is a matter of devout gratitude that all the teachers in our University are Christians, many of them eminent in religious work.



J. B. Gambrell.

The noblest accomplishment of any human being is to live a good life. Whosoever does this, leaves an imperishable memorial in the earth, and lays up in heaven for himself incorruptible riches. A good life is the ripe fruit of grace from which the glory of God shines with clearest light. And more, it is a benediction to humanity. Such a life was lived by Eld. A. A. Lomax, with whom for many fragrant years it was my joy to labor in the kingdom of Jesus Christ. This faithful servant of the Master was born in Obion county, Tennessee, May 4th, 1830. At the early age of five he moved with his parents to Holmes county, Mississippi. He professed faith in Christ and was baptized by Rev. Berry Nall in 1852. In 1857, he entered Mississippi College, where he graduated with the A. B. degree in 1863, and left at once for the Army of Northern Virginia, where he served as chaplain of the 22nd Mississippi regiment. In 1863, while in the army, he was ordained in the regular Baptist ministry in Richmond, Va. In 1866 he was married to Miss Silbe Lomax. For 14 years he was pastor at Hazlehurst and adjoining churches. For the last 14 years he was pastor at Batesville, where he died in full harness, a few weeks ago, at the ripe age of 76.

A. Lomax was a man of mark in every company where he appeared. His character was noble, and his bearing attractive to all classes of people. He was in the large sense of the word a man full of all manly qualities. In the first place, he was transparently honest, and was singularly free from equivocations and evasions. He was open, candid, and as sincere as the light. No one felt called on to discuss him in any doubtful way. Some might not be able to agree with him, but they could not fail to understand him, when he took a position on any question. And in every question touching right and wrong, he was certain for the right side. He never failed. Every feeling of his noble nature, together with the mental habits of his life, carried him to the right side of things. Paul's great prayer for his Philippian brethren was fulfilled in this later day servant of Jesus Christ. He approved things that were excellent. He never took a low, groveling, fearful view of life. With right views he braved courage of the highest order, both physical and moral. He feared no presence. I doubt if he ever felt the weakness of cowardice. He had the spirit of John the Baptist in the presence of wickedness in high or low places. It was only when he did not have full light that he hesitated, and then he only hesitated for light. Once the light illuminated the path of duty, he walked in it with an unflinching step. I have seen him tried in the series of assaults with bladed Mississippi on such a ground religiously and morally. He was always a front rank man in every good word and work.

Brother Lomax was as genial and tender as he was brave and true. He blended in an uncommon degree intense moral earnestness with an overflow of good cheer. One of the most remarkable temperance addresses I ever heard fall from lips. The liquor traffic was arraigned with a faithfulness and severity almost unattached. There were saloon men present, but they were so treated that they went away with the greatest re-

spect for the speaker. And yet he held them up to ridicule and sometimes to scorn. His philippics were like bolts from the hand of Jove; but there was with it all, a vein of human tenderness, mixed with such a transparent desire to do good, that no one was offended. Indeed, the address overawed, subdued and conquered the audience, finally lifting everybody above the plane of low human passion.

A. A. Lomax was a devoted, unselfish and tireless worker. Nearly forty years, I knew his manner of life. During that long period, there was little or no slack in his life. He was allied with every forward movement in the denomination, not simply in sympathy, but allied in arduous labors. He was fond of intellectual pursuits, but he studied to serve, and he poured out the energies of his soul, mind and body without stint to advance the cause he believed in and loved. This is high praise, but just. Our Lord's life is described in these few words: "He went about doing good." Brother Lomax was a worker. He knew well the exquisite joy of weariness in service. His active and forceful life was well directed, and his energies counted for doing things worth the efforts of immortal beings.

I would signally fail in this appreciation if I made no mention of his breadth of view. He never hindered his usefulness by taking up with fads and fancies. His vision swept the broad fields. His life went for things that must endure. At a time when small questions held the attention of many, he lent his influence to matters large and worth while. As a preacher, Brother Lomax was sound. Sometimes, he was surpassingly eloquent; but like all men of his temperament, there was a wide distance between his lowest and highest efforts. When moved, he was a powerful platform speaker.

In private life, he was courteous, and always charming. As a citizen, he manifested Roman firmness and integrity. As a friend, he was faithful and loving. A brave and genuine Christian man, he blessed the world. He adorned all the walks of life by his chivalrous living. I first met Brother Lomax, when the Mississippi Baptist Convention met in Canton in the late sixties. He was one of the heroic spirits, who amidst the wreck and ruin spread around us, set themselves to the sublime task of retrieving our civilization from the dark floods of passion and blood. I shall always insist that the spirit and heroism of the South was not best displayed when, as a Northern historian puts it, the Confederates, with tattered uniforms, carried the fortunes of the Confederacy on the points of their bayonets, and made good their cause on many a bloody field against overwhelming odds. But the Southern soldier rose to the sublimest heights of patriotism and heroism, when amid the wreck of a defeat made complete by resistance, he undertook to rehabilitate the institutions of his country under a reign of prejudice, plunder and ignorance such as was experienced under carpetbag rule in the South. I first saw A. A. Lomax as he committed himself to the rehabilitation of Mississippi College. From that hour, we were one. I heard Dr. Broadus in Tremont Temple, Boston, before a great audience, describe the devotion of the Southern people to their colleges as shown by their support of them during reconstruction. When he reached a climax, a young woman, forgetting herself, cried out, "Splendid", and the great crowd broke forth into applause. Southern man-

hood reached the zenith of accomplishment just after the war.

During the forty years succeeding Appomattox, A. A. Lomax, ex-Confederate soldier, preacher, teacher, temperance advocate, citizen, bore himself like a true knight of the Cross. Not a great move came in Mississippi during these eventful years, making for the weal of the State or church or home or anything worthy, that his life was not woven into it. It is in the whole superstructure of denominational work in the State. He served at the cradle of all our enterprises, as they were born again after the war, with others, whose records are on high, steadied their infant steps, ministered to their constant development, helped to root them in the hearts of the multitudes, and saw them coming to giant strength before he fell asleep, and went to join Pettigrew, Walne, Lowrey, Ball and the goodly company of those who helped to make things safe for the coming generations. Brother, friend, fellow soldier, fellow laborer, well done. You have fought the good fight. By God's grace, your old comrades are coming to join you soon. Rest.

On another page in this issue will be found a display advertisement of Hillman College. Turn to it and read it, and you will be convinced that this is the institution in which Baptist girls in this section of the State will find all that they are looking for. The buildings will all be renovated and a steam-heat plant installed. Also the school will be equipped with a strong teaching force, and all under the keen eye of Dr. W. T. Lowrey.

Our young brother W. D. Mathis is holding a meeting this week at Liberty, Rankin county, assisted by two other young brethren, M. L. Scarborough and W. M. Bostick.

Quite a number of notices of good meetings are kept out of this issue by the report of the encampment at Blue Mountain, which came in after the first side of the paper had been run off. We save this last side for church notices, and, as the account of the encampment takes much of this space, we can publish only a few notices of meetings in this issue. They will appear in our next.

#### Why Has the Harris Business College Been Converted Into a University?

First, Because with the Great Industrial and Commercial Development of the South has come a strong demand for higher education along all lines, and they are progressive and are ALWAYS abreast of the times.

Second, With the old methods of business college work, the students who are not able, FINANCIALLY, to complete the whole course, pay just as much for tuition and books as those who complete the course. With their University organization each student will pay for what he gets and no more.

They have no branch schools, and devote their entire time to one institution, which enables them to give their students the cream of Business Training.

Dr. J. B. Gambrell will put out a book in the fall, compiled from his written and published articles. It will contain about 400 pages and will sell for \$1.00. His friends look forward with interest to its appearance.

# HARRIS Business University.

JACKSON, MISS.

## Why have they Organized the University?

First, Because with the great Industrial and Commercial Development of the South has come a strong demand for higher education along all lines, they are progressive and are always abreast of the times.

Second, with the old methods of business college work, the students who are not able, FINANCIALLY, to complete the whole course, pay just as much for tuition and books as those who complete the course. With their University organization each student will pay for what he gets and no more.

They have the only Business University of the South, have no branch schools, and devote their entire time to one institution, which enables them to give their students the cream of Business Training.

#### Fentress.

We have just closed one of the best meetings at this place ever had. We commenced Sunday, July 29th, with Bro. L. F. Gregory of Belzona as preacher. It is not necessary for me to say anything commendatory of one so familiar to the brotherhood of our State as Louis Gregory, for he is well known, loved and honored, but please pardon me for saying that a more humble, consecrated man is not to be found anywhere, and as a preacher he has few if any superiors in our State. It is a great inspiration to sit at his feet and listen to him tell the old, old story of Jesus and His love. Visible results of the meeting: 5 by experience and baptism; 1 by restoration; the church greatly revived. Any church should feel honored with such men as Gregory, and to Belzona we will say we do not covet your pastor, but we love and honor him and feel very grateful indeed for loaning him to us, and you will please pardon us for drawing on you again 12 months hence. The work at this place is very hopeful. Our house is nearing completion and we expect to dedicate it on 3rd Sunday in September. We praise God and take courage.

F. R. BURNEY.

## INDIGESTION FOR 23 YEARS DOCTORS AND PATENT MEDICINES FAIL—PANOL SUCCEEDS.

Mr. W. G. Manuel, Biloxi, Miss., says: "I suffered for 23 years with a most severe case of indigestion. After I had been treated by three Physicians with no benefit, I began to use patent medicines. I used everything I could hear of without results until I got the wonderful PANOL. It gave me quick relief. My appetite is fine, and I scarcely have any symptoms of my old trouble, although I have used only two bottles up till now. It has done more for me than all that I tried for years put together."

Hundreds of people bear similar testimony. PANOL is the great remedy for disorders of the stomach. It is also a great blood purifier and renovator of the system. It is the ideal spring medicine. A few bottles taken now will insure good health through the Spring and prevent a spell of fever later on.

Pleasant to take as lemonade, 50 cents, six for \$2.50. Sold by druggists and dealers in medicines.

ROYALINE MEDICINE CO., Ltd., New Orleans.

## HAY FEVER CURED WITHOUT DRUGS

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This distressing disease can be prevented, and with nature's aid it will effect a permanent cure. It affords instant relief in the worst cases; stops sneezing and watery discharges from the eyes and nose, and makes breathing easy and natural. It is a dainty little mechanical device, simple and sanitary in construction; right in principle. Invisible when in use. Endorsed by physicians and ministers. A trial will convince you of its efficiency. Write today for FREE DESCRIPTIVE BOOKLET & TESTIMONIALS.

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White-Blakeslee Mfg. Co. 21 Birmingham, Ala.

## Bethel Female College, HOPKINSVILLE, KY.

Select School for Young Ladies. Beautiful grounds. Instruction in Music, Languages, Literature and Science unsurpassed. 35th session opens September 3. Write for catalogue. Edmund Harrison, A. M., L. L. D., President.



**Heiskell's**  
The most complete case of Heiskell's can be used in the treatment of all cases of skin disease, including Eczema, Psoriasis, and all other skin diseases. Before applying the cream, wash the skin with soap and water. Then apply the cream in a thin layer. It will cure the skin in a few days. Heiskell's Cream is sold in 50c and \$1.00 bottles. Write to Mr. B. J. Heiskell, 331 South Second Street, Philadelphia, Pa.

**Ointment**

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**Nadinola**  
The complexion beautifier is endorsed by thousands of grateful ladies, and guaranteed to remove all facial discolorations and restore the beauty of youth. The cream is used in the evening. 50c and \$1.00 at all leading drug stores, or by mail. Prepared by NATIONAL TOILET CO., Paris, France.

### The Southern Baptist Theological Seminary, Louisville, Ky.

Next session: eight months opens Oct. 1st. Students must meet: able and progressive. Faculty wide range of theological study. Help is needed to pay board. Write to Mr. B. J. Mullins, President of Students, Fund. For catalogue and other information, write to E. Y. MULLINS, Pres.

### War on Liquor and Tobacco.

The Keweenaw Anti-Liquor Society has adopted a plan to fight the liquor traffic. It is offering free to all who write and enclose a stamp, a recipe for the cure of the liquor habit. It can be given secretly in five minutes. Also one for the tobacco habit that can be given secretly. The only reason they make it is that you do not sell the recipe, but give free copies to your friends. The address is Room 64 Gray Bldg., Kansas City, Mo.

### BELLS.

For any Church and School bells. Write to The Bell Co., Hillsdale, N. J.

**WANTED:** Gentleman or lady with good reference, to travel by rail or with auto, for a term of \$250 000.00 capital. Salary \$1,072.10 per year and expenses. Salary paid weekly and expenses advanced. Address, with stamp, Jos. A. Alexander, Jackson, Miss.

### DR. W. B. THOMASON

Joint General Practice in Office only. Specialist in Electro-Therapeutics and Ray Treatment. Rheumatism, Neuralgia, Palsy, Skin Disease, Cancer, Tumors, Indigestion, Mole, Goiter, Constipation, Stricture, Insomnia, All nervous diseases and all chronic diseases, etc., etc. Office 805, 2nd floor Century Building. Hours 8 to 12 and 2 to 5. JACKSON, MISS.

### IRON-FENCE

WE WIRE & IRON WORKS, Louisville, Ky.

### MRS. WINSLOW'S SOTHING SYRUP

It has been used by millions of mothers for their children while teething for over fifty years. It soothes the child, cures the colic, always brings the bowels to action, and the best remedy for diarrhea. It is sold in 5c and 25c bottles. TWENTY-FIVE CENTS A BOTTLE.

## WOMAN'S WORK.

MRS. JULIA T. JOHNSON, Editor.  
P. O. Clinton, Miss.  
[Direct all communications for this department to Clinton, Miss.]

### Woman's Central Committee:

Mrs. E. W. Spencer, President,  
Meridian; Mrs. W. R. Woods,  
Secretary, Meridian.

### The Eternal Goodness.

I walk with bare, hushed feet the ground  
Ye tread with boldness shod;  
I dare not fix with mete and bound  
The love and power of God.  
Yet in the maddening maze of things,  
And tossed by storm and flood,  
To one fixed stake my spirit clings,  
I know that God is good.

I know not what the future hath  
Of marvel or surprise,  
Assured of one, that life and death  
His mercy underlies.

And if my heart and flesh are weak  
To bear an untried pain,  
The bruised reed He will not break,  
But strengthen and sustain.

And so beside life's silent sea  
I wait with muffled oar;  
No harm from Him can come to me  
On ocean or on shore.

I know not where His islands lift  
Their fringed palms in air;  
I only know I cannot drift  
Beyond His love and care.

—J. G. Whittier.  
Tungchow, China, Sept. 13, 1905.  
Today is the day for the Moon Festival. To the Chinese it seems very near to being Thanksgiving Day. It is the day of good cheer, of family reunions, and of good dinners, but I have never heard of the giving of thanks to God, the giver of all good.

On this day, employers everywhere give their servants a bounteous feast, and portions of fruit and cake are sent to friends. Tonight, heathen families will set their supper tables in the court yards, where, by the brilliant light of the full harvest moon, they will eat and drink and be merry. They worship the "Queen of Heaven" on this one night, and leave her unworshipped all the rest of the year, so far as I can learn. They pour out libations of wine to her peerless majesty, and

it would be better if her share were a larger one, and less were left for human consumption, for this is a night of rioting and drunkenness.

We see a man in the moon, but the Chinese see a rabbit.

There is a particular kind of sweetmeat to be eaten today, and not again for a year.

These moon cakes are round like the moon, and filled—not with green cheese—but with a tempting mixture of brown sugar, sesame seeds, walnut meats, and rose leaves. On the outside is the figure, in relief, of the Lunar Rabbit. Christian Chinese observe the day as one of feasting and giving thanks for the year's harvest. I do not need to say that they omit the offerings to the moon, and usually the wine. We have also shared in the festivities by partaking, this noon, of the meat dumplings that have been making our kitchen savory.

MRS. ANNA PRUITT,  
Missionary to China.

### At Evening Time, Light.

Bishop Weaver, in a beautiful address in the presence of a number of intimate friends on occasion of his seventieth birthday, said:

"Now they tell me that I am growing old. But it is no sin to be old, neither should any one be ashamed of it. The grandest things in the universe are old—old mountains, old seas and stars. Unless one is older than these he need not be ashamed. No snow falls lighter than the snow of age, but none is heavier, for it never melts. One thing I know, that the days of the years of my pilgrimage must be nearing the end. From a rift in the clouds I now and then catch a glimpse of the sun, and now it is not where it was when I first saw it. Notice, also, that the shadows, which for a time fell westward and then northward, now fall eastward and putting this and that together I conclude that the evening time of life is no longer coming but it is actually here. Does not some one at some time say 'At evening time it shall be light?' If I please the Master I could ask no richer boon than that it may be light to me when the sun goes down."

It is in this way that God is revealing himself to some of the little ones of Japan, and if this frail little sufferer continues to know him as he now does, what a warm welcome awaits him in the dear homeland where "there shall be no more pain," and where he shall "talk to God" face to face! Kobe, Japan.

In a Japanese Sunday-School.  
By Maud Bonnell.

"I am so sorry my little boy has made you so much trouble, but I could not refuse to let him come to Sunday-school; it is his only pleasure. Just the other day, when the priest came to the house, he took out his box in which he keeps all his cards and lesson-papers which you give him. But now that this sickness has overtaken him here, of course you will not want him to come back; the

children would be afraid of him."

He had fallen over in an epileptic fit during Sunday-school, and the lesson was stopped, the children taken from the pleasant room, while a bed was hastily made on the mats for the sufferer.

The poor afflicted body was still quivering, while the anxious mother bent over him, and with many words tried to make sufficient apology to the missionary. Two hours passed, the paroxysm was over, and he was taken home.

Some weeks later, when the whole Sunday-school was gathered together for a review after the lesson had been taught, the kind superintendent was talking to the little children about Manasseh. Before them hung the picture of the great king, a prisoner in chains in a foreign land. The uplifted head and hands showed the humble king at prayer.

"Why was the king put in prison?" asked the superintendent. The little lad who a few weeks before had been so ill said gravely: "He sinned."

"And do you know, my boy, what sin is?"—for the idea of sin is not clear in the minds of many more mature Japanese minds.

"It is giving up to the evil one," came in clear, quiet tones. Later the question was asked, "What is the king doing?" and again the little one said, "He is praying;" and again the questioner, knowing how dim the idea of prayer is in the minds of most of his people, said, "And what is prayer?" The answer was given in quiet confidence, "It is talking to God."

It is in this way that God is revealing himself to some of the little ones of Japan, and if this frail little sufferer continues to know him as he now does, what a warm welcome awaits him in the dear homeland where "there shall be no more pain," and where he shall "talk to God" face to face! Kobe, Japan.



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### Meeting at Newton.

It has been my pleasure to labor eight or nine days in a protracted meeting with Bishop T. J. Miley at Newton, Miss. My stay in this sweet Christian home, the fellowship of his spiritually minded flock, and the great interest taken in the meeting by the community at large, made it one of the most pleasant meetings I ever engaged in.

Newton is a thrifty little city, growing in every direction, and the Baptist cause under the dauntless leadership of Bro. Miley is not a whit behind in the city's development. They will launch at once, their church building enterprise, and I was assured by several of the substantial members that their protracted meeting next year will be held in their new temple of worship.

My association with big hearted, sweet spirited T. J. Miley in this meeting will linger long with me as a precious memory.

WM. A. BORUM.

### JONES DRUG Co. Jackson, Miss.

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The Queen and Crescent Route takes pleasure in announcing to its many patrons that on August 18th it will operate a special low rate round trip excursion from points on the New Orleans and Northern Alabama and Alabama & Vicksburg Roads as follows:

Do. Norfolk, Va.	\$18.00
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Roanoke, Va.	18.00
Hot Springs, Va.	18.00
Wrightsville, N. C.	18.00
White Sulphur Springs, W. Va.	18.00
Asheville, N. C.	14.00
Hot Springs, N. C.	14.00
Tate Springs, Tenn.	14.00
Monticello, Tenn.	11.40
Lake Traway, N. C.	15.45
Chicago, Ill.	15.00
Cincinnati, Ohio.	14.00
Louisville, Ky.	12.00
St. Louis, Mo.	12.00

The above tickets are good in sleeping cars or coaches with final limit of September 2nd, 1906.

Tickets sold at the above rates will be good in regular trains, on which are carried Pullman sleepers, first class coaches, and dining cars.

Your particular attention is called to the very extensive list of points to which these low rate tickets will be sold, and the excellent opportunity offered to persons desiring to take their vacations to do so at an extremely low cost.

Detailed information will be furnished on application to any agent of the Q. & C. Route.

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From Memphis, Tenn. To Athens, Ga., and return, on sale various dates. Double daily sleepers to Atlanta. Boston, Mass., and return, on sale daily. Via Savannah O. S. S. Co., \$51.90. Cedar Gap, Pa., and return, on sale daily. \$10.00. Denver, Colorado Springs and return, on sale July 10th to 15th. \$25.00. Denver, Colorado Springs and return on sale daily. Through sleeper every day. \$30.00. Berea Springs and return on sale daily. \$13.50.

Also very attractive vacation rates to this popular resort, including accommodations at the famous Crescent Hotel, Los Angeles, San Francisco, and return on sale June 5th to July 7th. \$61.15. Los Angeles, San Francisco, and return on sale July 10th to 15th. \$71.00. Mexico City and return on sale June 24 to July 6th. \$47.05. New York City and return via Savannah and O. S. S. Company on sale daily. \$45.40.

Orlando, Neb., and return, on sale July 10th to 15th. \$21.40. Portland, Ore., and return, on sale June 15th to 20th. \$62.50. Redwood Springs, Ark., and return on sale daily. \$6.00. Salt Lake City, and return, on sale daily. \$43.00.

Washington, D. C., and return. \$23.35. On sale June 9th, July 2nd, and 3rd, through sleeper every day via Richmond. Homeseeker's rates to Texas, Oklahoma, and Indian Territory, on sale first and third Tuesdays June and July.

Write for full information. Attractive literature with reading, sent free. J. N. CORNAR, A. G. A., W. L. EVANS, T. P. A.

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## Deaths.

Fannie Luvenia Nell Williams.

On the 26 day of July 1906, after a few days illness, the death angel visited the home of C. C. and Beulah M. Williams and carried home to glory their sweet little girl, Fannie Luvenia Nell who was only spared them one month and 26 days. But since it was our Saviour that called our little darling home we bow submissively and say, Thy will, O Lord, on earth be done.

God bless the broken-hearted Parents and loved ones. We miss the Darling child.

One who loved her

T. S. HENDERSON.

Hutchins-Mathews.

On the evening of July 3rd at the home of the bride's father, Mr. John W. Mathews, of Reganton, Mr. T. W. Hutchins and Miss. Alice Mathews were happily wedded. The writer officiating.

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## Time and Place of Associational Meetings.

August

West Judson, New Prospect; 5 miles north Blue Springs, Frisco Railroad, 28th.

Tippah, Canaan church, 10 miles north Ashland, Wednesday, 29th.

September.

Chickasaw, Union church, Saturday, 1st.

Sunflower, Gunnison, Y. & M. V. Railroad, Tuesday, 4th.

Zion, Bethany church, Calhoun county, Wednesday, 5th.

Oxford, Yocoma church, near Taylor, I. C. Railroad, Wednesday, 5th.

Columbus, Mabon, Southern Railroad, Thursday, 6th.

Copiah, Wesson, I. C. Railroad, Friday, 7th.

Judson, Oak Hill, Itawamba county, Tuesday, 11th.

Chickasaw, Eru, M. J. & K. C. Railroad, Tuesday, 11th.

Tishomingo, Kossuth, Wednesday, 12th.

Magee's Creek, Mt. Pisgah church, 7 miles north Franklin, La., Thursday, 13th.

Tallahala, Bethlehem, 6 miles east Laurel, Saturday, 15th.

Strong River, Magee, G. & S. Railroad, Tuesday, 16th.

Pearl Leaf, Wednesday, 17th.

Calhoun, Antioch, 4 miles southeast Banner, 19th.

Union, Univ. Jefferson county, Thursday, 20th.

October.

Rankin county, County Line church, Tuesday, 2nd.

Yazoo, Mt. Nebo church, 6 miles west Winona, I. C., Tuesday, 2nd.

Chester, Ebenezer, 3 miles south Stewart, Southern Railroad, Friday, 5th.

Liberty, Mt. Zion, Saturday, 6th.

Yalobusha, Coffeeville, I. C. Railroad, Wednesday, 10th.

Central, Salem, 2 miles south Tipton, Y. & M. V. Railroad, Thursday, 11th.

Lauderdale County, Hickory Grove, Thursday, 11th.

Mississippi, Ebenezer, 12 miles southwest Liberty, Thursday, 11th.

Choctaw, Salem, Kemper county, Friday, 12th.

Pearl Valley, 9 miles northwest Philadelphia, Saturday, 13th.

Aberdeen, Tacksish, 5 miles southeast Aleoma, M. J. K. C. Railroad, Tuesday, 16th.

Dear Creek Indianola, Southern Railroad, Tuesday, 16th.

Goldwater, Arkabutla, Wednesday, 17th.

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nesday, 17th.

Lawrence County, Shiloh, Mississippi Central Railroad, Wednesday, 17th.

New Liberty, Sardis, Wednesday, 17th.

Kosciusko, Spring Dale, 10 miles north Kosciusko, Friday, 19th.

Hopewell, Harpersville, 10 miles north Forest, Saturday, 20th.

Lincoln County, Mt. Zion, 7 miles west of Wesson, I. C. Railroad, Friday, 20th.

South Mississippi, Mt. Vernon, 17 miles west Osyka, I. C. Railroad, Saturday, 20th.

Bogue Chitto, Tylertown, Friday, 26th.

Harmony, Center Hill, 14 miles south Kosciusko, Friday, 26th.

Lebanon, Wiggins, G. & S. I. Railroad, Wednesday, 31st.

Bethel, Ebenezer, Hobolochitto, Leaf River, Louisville, Oktibbeha, Pearl Leaf, Pearl River, Red Creek, Sipsey, Tombigbee and Trinity Associations failed to report place and time of their meeting.

We will thank any one who knows, to furnish us with time and place of meetings of associations not given above, and to correct any errors that may be discovered in time and place given.

The Tulane University of Louisiana, New Orleans

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## Two Meetings.

The meeting began at Heuck's Retreat 3rd Sunday in July. The pastor was absent on Sunday, but Rev. W. E. Farr came Sunday and took charge of the meeting and did all the preaching. When I reached the church Monday I learned that Bro. Farr by his sweet spiritedness had won the hearts of the people. Bro. Farr brought us the old, old story of Jesus and His love in simplicity and power. Bro. Farr is indeed a power in the gospel field. The meeting closed Thursday with 8 additions to the church and the church much revived.

The 4th Saturday found us at Dry Creek. The meeting began Saturday by ordaining two of the church's noblest members to the office of Deacon.

Bro. Sutton of Florence and Bro. R. L. Sproles of Lumberton assisted the pastor in this ordination. Bro. Sproles was to do the preaching for the meeting and he gave us a very strong sermon Saturday on "Be Filled with the Spirit" and for six days he preached with unusual power for a young preacher. I don't think I ever heard the story of the cross any more simple and powerful than he brought to us from day to day. The people of the church say that the meeting was the best they have had for a number of years.

The church was greatly helped, and when the meeting closed we had received 18 into the membership of the church, 7 for baptism.

J. W. MAYFIELD.  
 Clinton, Miss., Aug. 3.

## Liberty Church.

On Saturday before the fourth Sunday in July, we began a meeting of days at Liberty church, Harrisville, Miss., in which Eld. J. H. Lane, of Magnolia, did the preaching after Saturday. Visible results: Twelve received by experience and baptism, one by letter, and one by restoration, and the church greatly revived. The church has made \$250 or \$300 im-

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